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MRS. J. H. MORTON.



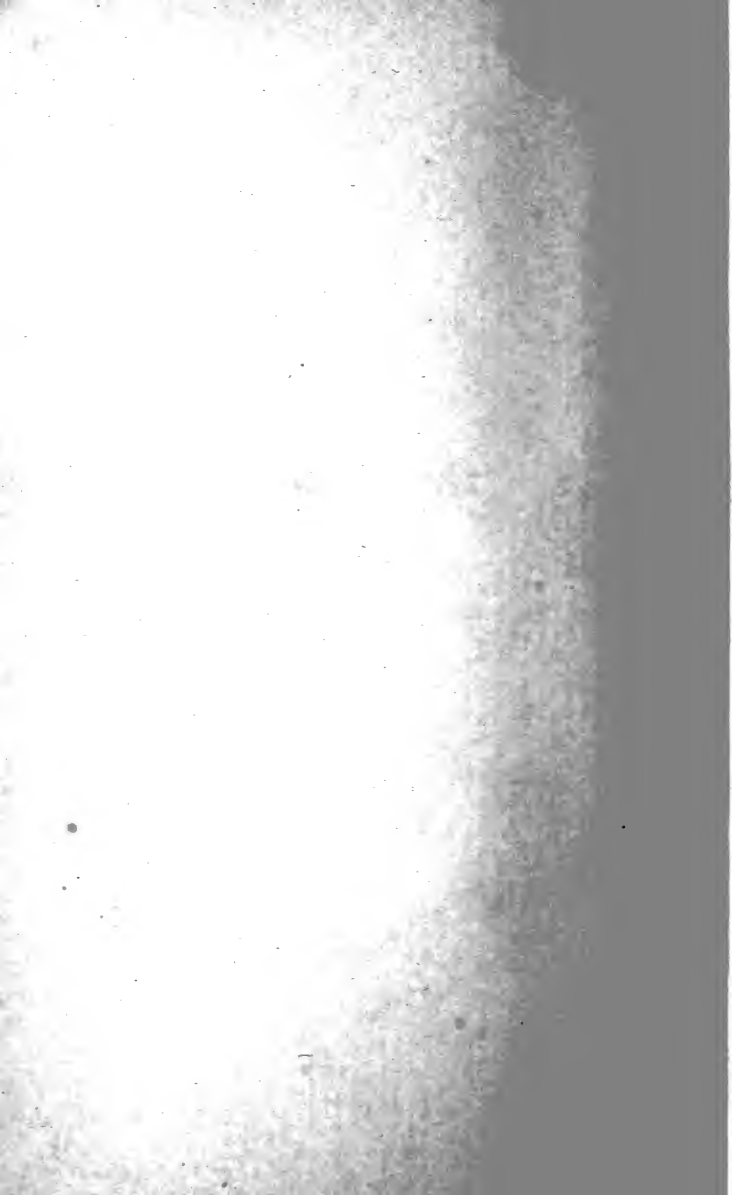
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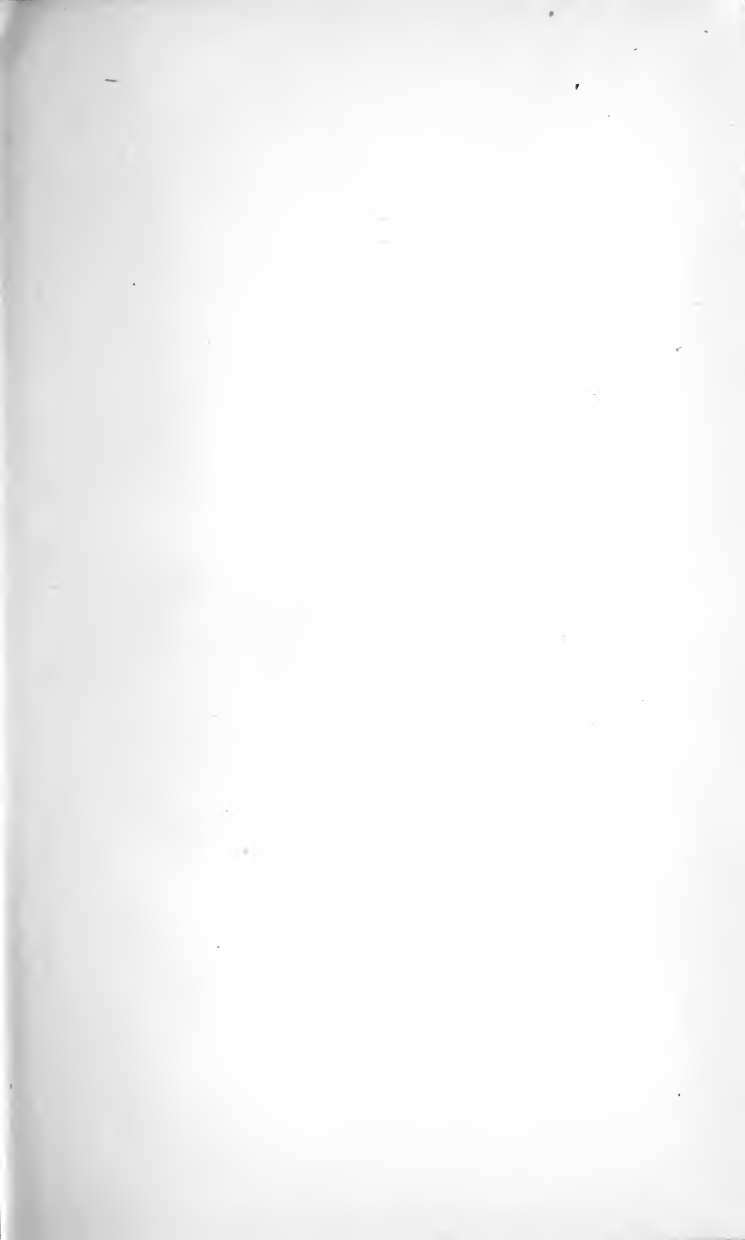
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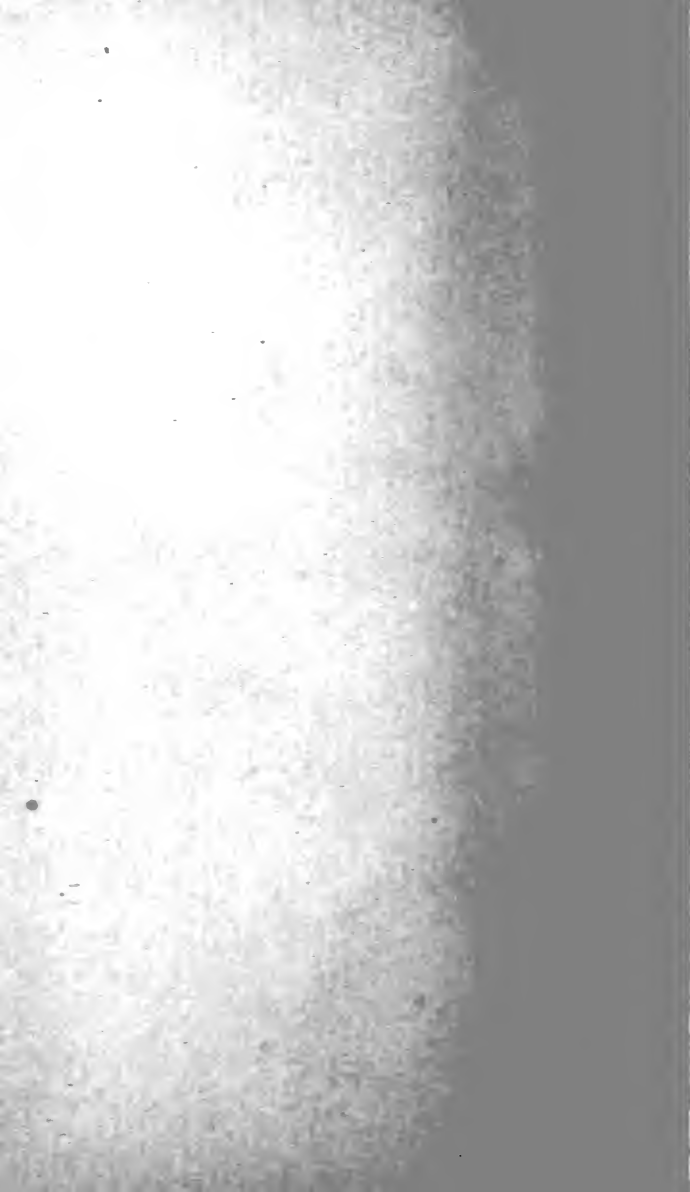
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MRS. A. M. DRENNAN.

FILLED HANDS



Kenneth Joseph (Real) Morton

Filled Hands

A Story of

Mrs. A. M. Drennan's Life
and Work in Japan

By

Mrs. J. H. MORTON



Nashville, Tennessee
Cumberland Presbyterian Pub. House

1899

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INTRODUCTORY WORD

AND DEDICATION.

During Mrs. Drennan's visit to America, after a ten years' stay in Japan, I had the good fortune to hear her tell on several occasions the story of her life and work among the Japanese.

The wonderful influence of these talks upon her audiences so impressed me with the possibilities for good in her life story that I longed to give it to the whole church. In attempting this, much of Mrs. Drennan's language has been retained. This simple story of her beautiful life, happy in love and sacrifice for her Master, is prepared with the hope that many may read it and be led to emulate her example.

I am indebted to Mrs. I. H. Goodnight and Mrs. McGoodwin for assistance in collecting material for the work. To them and to all the women of the Cumberland Presbyterian Church this little book is dedicated.

MRS. J. H. MORTON.



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CHAPTER I.

BIRTH, CHILDHOOD, AND PARENTAGE.

Mrs. Drennan's work in Japan will commend itself to all who are interested in modern missions; but, to the average reader, the interest accorded the history of the achievements of a noted man or woman is greatly enhanced by a knowledge of the early life and peculiar environment leading to the development of the character introduced. To this end the reader's attention is directed to a period, dating as far back as three-score years and ten, to find the starting point of this grand woman, whose influence has been recognized and felt in this and other lands.

There is nothing wonderful, however, to record in the early life of Mrs. Drennan. The most remarkable thing, perhaps, was the name which greeted her arrival in the world; she was christened by an old uncle America Missouri McCutchen, thus dem-

onstrating at a very early age her ability for burden bearing.

Her father, John McCutchen, a Virginian by birth, soon after the close of the Revolutionary War moved to Southern Kentucky and located in what is known as the "Cumberland Country." Her mother, Annie Motherel, was born in North Carolina, but in early childhood moved with her parents to Wilson County, Tenn., and settled near where the city of Nashville now stands. She married Mr. McCutchen in 1806, and they made their home in Kentucky. Mrs. McCutchen was a convert of the "great revival of 1800," that noted religious awakening that swept over Kentucky and Tennessee, resulting in the organization of the Cumberland Presbyterian Church.

Mrs. McCutchen was a member of the memorable Woman's Missionary Society organized at Russellville, Logan County, Ky., and helped to make that wonderful suit of striped linsey that adorned the first Cumberland Presbyterian missionary, Rev. R. D. Morrow, when he started on his preaching tour through Missouri in 1819.

Mr. and Mrs. McCutchen moved with their little family to Pilot Grove, Cooper

County, Mo., in 1829. They lived within the bounds of Mr. Morrow's work. This good man, by his Christian character as well as his earnest preaching, did much toward stimulating and cultivating a religious sentiment in the then "Far West." He was a frequent visitor at the house of Mr. McCutchen, where he was always welcome, and his presence was regarded as a benediction to their home. It was here, in the year 1830, July 23, that Mrs. Drennan was born, and around this spot cluster the memories of her happy childhood.

If it be true that the conditions surrounding the first years of a child's life mould its character, then the story that fills these pages but portrays the natural development of a child reared in an intensely religious atmosphere. When quite a little girl she felt that she was a Christian child, and her sympathetic heart was often grieved over the sad state of her playmates. In revival meetings she would often urge them to go to the altar for prayer. When about eight years old she attended school in the neighborhood accompanied by a boy cousin. On the way to school one day they were talking, as they often did, about heaven. She was very anxious

that he be prepared for heaven and begged him to try to become a Christian. The boy said he would not try because "God had ordained who should be saved, and if he was lost he could not help it." She was greatly shocked over this remark, and prayed for him in her childish way most earnestly. She was a thorough Cumberland Presbyterian in this particular. The two children had doubtless gathered their ideas on the subject from conversations heard in their homes relative to the causes leading to the organization of the Cumberland Presbyterian Church. Mr. and Mrs. McCutchen had been intimately associated with the leaders of that movement. They often entertained the young preachers with the story of the revival and the early history of the Church. In this way, though so young, the child became familiar with the doctrines which led to the separation from the mother Church.

She not only showed an interest in her schoolmates, but in all mission work; especially in the work of her uncle, Rev. Robert Bell, who was laboring among the Indians. His letters were treasured as messages from one of God's honored ones. Her mind and heart, even at that early age, seem to

have been turned toward such work. She listened with interest to the story told by her mother of the first Woman's Missionary Society, and the thrilling tale of the trials and hardships of the early ministers. She read with interest and eagerness such books as the life of Mrs. Judson, and her young heart was filled with longing to help carry the gospel to those who had it not.

In after years it became a source of regret and even of reproach to her own heart, that, knowing and loving the way as she did, she delayed so long to go out to the open fields to glean for the Master.

CHAPTER II.

CONVERSION, EDUCATION, MARRIAGE, AND DEATH OF HER HUSBAND.

When fifteen years old the thought came to her, through the preaching of Rev. P. G. Rea, that she was not a Christian. The text from which the sermon was preached is found in Jer. viii. 22: "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughters of my people recovered?" The inquiry, "Am I really healed?" stirred her heart to its depth. At the close of the sermon, while the congregation was singing, a good woman told of the joy that was in her heart, while her face seemed luminous with the love of God.

Mrs. Drennan tells us that this woman's smile pierced her heart with the keenest sorrow. She said, "Oh, I never felt like that; I have no such joy in my heart!" A sense of utter loneliness came over her,

and she wept profusely. She then resolved, God helping her, that she would become one of his children. For several months she was in great distress, often going to the altar for prayer, and true to the habit of her childhood, she induced many of her companions to join her in seeking salvation. The last night of a camp meeting held in August, 1845, at Salt Fork Church, Saline County, Mo., she found "peace," and like a weary child she seemed to fall into the Savior's arms and rest.

She was educated in Boonville, Mo. After graduating she returned to the same school for a post-graduate course. She was at this time engaged to be married to Rev. F. A. Witherspoon, a young minister of the Cumberland Presbyterian Church; and realizing the responsibility of the position soon to be assumed, she determined to fit herself in every way to become efficient as a pastor's wife. Two years later, on September 18, 1850, she was married, and the duties and pleasures of home filled her heart and hands.

Judge Ewing, in his *Memoirs of Mr. Witherspoon*, adds this tribute to Mrs. Witherspoon, his wife: "I hold her up as a model woman for a preacher's wife."

Mr. Witherspoon was pastor at Kinmundy, Ill., where he died on October 26, 1863, thirteen years after their marriage. After this sad event she returned to her home in Missouri.

Strange as it may seem this good woman, after the death of her husband, was in rebellion against the God she had loved and trusted so long. This was the darkest period of her life. In speaking of it she says: "I would not thus uncover this horrid sore were it not for the hope that some soul may be warned and not be stranded on the same rock." When her husband was sick, she would not believe it was unto death; her faith was strong and she implicitly believed in the promises of God. She said: "He has told me to ask what I will and it shall be given unto me; I know God will hear my prayer and spare his life." "If symptoms seemed worse, I thought it was to try my faith, and I prayed the more earnestly, strengthening my faith with each text as if faith could save him. I see now that I lost sight of Christ, and was depending on my faith alone to do the work. Such faith as I had! It seemed almost enough to remove mountains. There was not a shadow of doubt in my

mind. When the physician attempted to tell me his true condition, I said, 'He cannot die!' Thus I came up to the very moment when I saw his eyes close. With the knowledge that he was truly dead came this fearful rebellion against God. I said: 'He is not true to his promises; I have been deceived; God is not true.' Oh, the darkness of that hour to my soul! For months I was in this fearful state, but, thanks be to God, he did not forsake me. I was gently led out of my fruitless struggle against him by tender influence lovingly thrown around me, and again as a weary child I found myself in the ever-waiting arms of my dear Savior. Since that time my trust is in God, not in the strength of faith I have."

CHAPTER III.

SCHOOL WORK.—REVIVAL.—SECOND MARRIAGE.

After this distressing ordeal, through which she came as pure gold, tried in the hands of a refiner, the desire to give herself to "his work" came with renewed force. She was willing to go to distant lands if it were God's will. But there were many hindrances. She had the care of two orphan children, the son and daughter of Mr. Witherspoon's brother, and her father was growing feeble; so duty demanded that she stay near him. She secured a situation as teacher in Missouri Female College at Boonville. In this school were about forty boarding pupils, only two of whom were Christians. With these two girls she held a weekly prayer meeting in her room. It became so interesting that they invited others to join with them, and soon every available place on the floor of

her room was occupied by girls seeking anxiously for salvation. They asked that the meeting be held every evening, although they had only thirty minutes recess between study hour and the ringing of the retiring bell. Soon every girl in the house had asked for prayers. Some nights she and the two Christian girls spent the greater part of the night trying to lead others to Christ. The pastor, Rev. P. G. Rea, learning of the interest in the school, began a protracted meeting, assisted by Rev. J. B. Logan. Every one connected with the school, even the servants, found peace in Christ, as also did perhaps a hundred others in the town, so widespread was the influence of this little meeting of three in a private room. A wonderful fulfillment of the promise, "Where two or three are met together in my name, there will I be in their midst."

After the war closed, Mrs. Drennan gave up her school work and returned to her home, there to devote herself to the care of her aged father and the two adopted children. She kept up a little missionary society with the two children, sending each month an offering consecrated with prayer across the sea. No opportunity for

doing good was lost by this earnest worker, but under all circumstances she did what her hands found to do.

After the death of her father she was again married, on the 28th of January, 1868. Her second husband, Rev. J. A. Drennan, was also a Cumberland Presbyterian minister. She removed with him to Lexington, Mo., where he was the loved pastor of that church.

Two more years of faithful service and he, too, was called home, leaving her heart again desolate. Just one month later her only child, a boy thirteen months old, was laid beside his father to wait the resurrection morn. Her heart seemed almost paralyzed with this double sorrow. Yet, wondering, she trusted and waited to know what the Lord would have her do. In a very short time, with intense desire, came the inward longing for something, she scarce knew what. Her mind was upon mission work, at home, abroad, and everywhere, yet the way did not seem clear. Two more children—the daughters of Mr. Drennan by a former marriage—now claimed her care. These were to be educated, and her own smitten church needed help. So she again took the school work at Lexing-

ton, hoping to do something in the Sunday school and church as well as at the seminary for Christ. She continued in this pleasant work until circumstances made it necessary for her to return to her home with her children, now about grown. Here she seemed permanently fixed until a bank failure forced her to teach for a support; which she did until her failing health compelled her to abandon her work.

She then went to Oxford, Miss., with the hope of regaining her strength. Soon after reaching there one of the teachers of Union Female College was taken sick, and Mrs. Drennan offered her services until this teacher should be able to return to her duties. A protracted illness, however, unfitted her for taking her position again, and Mrs. Drennan taught through the term until June.

CHAPTER IV.

A CARELESS WORD.

“Evil is wrought by want of thought as well as by want of heart.”

Through all the varied scenes she had passed the desire to give herself wholly to the Master's service increased, yet she did not understand that God was “tearing up the nest” and forcing her out into the work she had loved from childhood. In her deep humility she dared not hope to engage in anything so beautiful and Christ-like. She felt that the time was passed, that she was now too old. Yet in the year 1880, when the call came through the papers for the women of the Cumberland Presbyterian Church to organize a Board of Missions, her whole being was thrilled. She responded to the call and met with other ladies of the church in Evansville, Ind., for the purpose of considering the matter. The organization was effected,

and Mrs. Drennan was made chairman of the committee to select the location of the Board.

Not long after this a member of the Assembly's Board suggested that they ask Mrs. Drennan to go to the foreign field. She had never spoken of her desire to enter upon this work, and when the message came she was startled. To her tempest-tossed heart it was like a beacon light pointing to a harbor of safety. She felt that God was opening her heart to them, or they could never have known how greatly she had desired to go. The next day after receiving the communication from the Board, she was in company with some ladies who had heard that she was going as a missionary. They congratulated her on her decision, and she was about to express her great joy that she was thought worthy to go, when a thoughtless one present said, "Oh, what good could one of your age do there?" This was a cruel blow to the sensitive, burdened heart, and awakened and emphasized the old trouble suggested by her own mind, that her *age* was an insurmountable obstacle.

She had for a long time been fighting this trouble, and had almost silenced her

doubts, but now she dared not express her wish to go lest she should bring reproach upon the cause. One more year passed, and she attended the second meeting of the Board, which convened at Bowling Green, Ky. Here her influence was felt in a marked degree. Many were made to know and feel the grandeur of her character, so pre-eminently was it shown in her words and manner on this occasion. When in her presence one almost felt the impress of the Divine. She seemed to read the inmost thoughts of the heart, and to know all that was wrong within; and yet it was a joy to be with her, because it seemed that her great heart, assimilating the divine One, knowing all, would pity and forgive. No one can be long in her society without feeling the sublime goodness of her character. It is not the superiority of mind, although she is a woman of extraordinary ability; it is not a fascinating appearance, though her bearing is most pleasing; it is not her religion, though this is of the brightest and most attractive type; it is the entire forgetfulness of self, a going about and doing good, so perfect an imitation of Christlike living that the woman is not seen, but Christ in whom she is hid.

CHAPTER V.

THE STRUGGLE ENDS—SHE OFFERS HERSELF TO THE BOARD.

At the meeting referred to in Bowling Green, Mrs. Drennan suggested the organization of synodical and presbyterial societies, which have since been so helpful in carrying on the missionary work. At this meeting she also suggested the circular letter plan that has been adopted and used successfully in many of our presbyteries. She was appointed synodic vice-president of Missouri, which office she accepted, hoping to find in this work that which would satisfy her heart. She organized some societies, but the work did not prosper in her hands. She felt that God had closed her lips, and this was not what he would have her do. Again, at McMinnville, Tenn., she went into the schoolroom, but this work, formerly a pleasing task, had now become intolerably irksome to her.

She gave up the school and determined to offer herself to the Board. The struggle had been so long that she had already, in mind, given up home and friends. Her age had been the one great barrier, and the thought came to her that it would be an insult to God to offer him so small a part of a life that seemed so unprofitable. Very sore were the struggles of this truly conscientious woman before the victory was won; but God made it plain to her in many ways that her work was not in the home land, and she felt that, though she should be counted a fanatic, she would if permitted follow Christ even unto death. So long had she hesitated to obey his call that she now feared she would not be allowed to do his bidding. This she regarded as the greatest calamity possible to her. In describing her feelings at this time, she says, "I felt if I must die, and my body be buried in the sea, he would bring good out of it, and his name be more honored by my death than by my life, and I was content that it should be so, if this were his will. Thus was I led to give up all, even life itself, for him. How richly he has repaid me I need not try to tell! My grief and humiliation now is that I did not

come cheerfully when he first called. If we are his what he would have us do is best for us. He would lead his children through green pastures and beside still waters if they would but let him; but how often do we compel him to take us through the rough places until hands and feet are bleeding and torn ere we say, 'Thy will be done.'” She had been so entirely convinced that the Lord wanted her to go that she dared not spend another year in the home land, and would have gone even had her application to the Board been rejected. She says, “I got to feel that my duty was to obey, not to ask what I could do; the Lord bade me go; he knew what he wanted. I simply had to obey, leaving all else in his hands.”

After due consideration by the members of the Board she was accepted. The consecration service was held in the lecture room of the First Cumberland Presbyterian Church at Evansville, Ind., on Sabbath afternoon, March, 1883. At her request, only members of the Board and Dr. Bell were present.

CHAPTER VI.

LAST DOUBT REMOVED — GOOD-BYES TO FRIENDS AND NATIVE LAND.

After taking leave of the Board Mrs. Drennan hastened on to Missouri for a parting word with relatives there, having already said good-bye to Kentucky friends. Her visit to her friends in Missouri was saddened by the unexpected death of her oldest sister, who passed away about the same hour that Mrs. Drennan was being consecrated.

After a few days spent with each member of her family, she started on her journey Eastward. At Kansas City she took leave of the last familiar face and was alone, speeding onward to an unknown land. She would not have been human had she not experienced a feeling of loneliness. The way seemed long, the work unknown, but in her helplessness she looked to the never-failing Source for comfort. Before retir-

ing she opened her Bible as usual to read, and her attention was arrested by these words: "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." It was, indeed, God speaking to his servant. The whole page seemed illuminated, but she saw only these words. She said, "It is enough, I know he is here," and closing the book she prepared to retire. She was ready for that rest in peace. The next morning, without any thought of the evening's experience, she opened her Bible for the morning lesson, and again her heart almost stood still as she read the words her eyes first rested upon, "I laid me down and slept: I awaked, for the Lord sustained me." It was as if the one dear Friend were holding converse with her. After this she never for one moment doubted God's presence and care, or had one lonely feeling in all that journey. She knew that God was with her and was leading her, and was speaking to her through his word.

The journey all along was a pleasant one. Many unexpected kindnesses were received from new-found friends. These were but evidences to her of his continued presence; constant assurances that dis-

pelled all gloomy forebodings. There is nothing marvelous in this experience. It is only an illustration of God's dealings with his children when they submit to be led by him. He has never failed to keep his promises, and if Christians have not this abiding presence it is because they do not practice the presence of God.

After a week spent in San Francisco, she bade farewell to her traveling acquaintances, who accompanied her to the ship and placed in her room flowers and other evidences of good will; to them she waved a last adieu as she left her native shore.

CHAPTER VII.

THE VOYAGE AND LANDING IN JAPAN.

The ship on which Mrs. Drennan embarked left San Francisco on the 19th day of April, 1883. This mode of travel was entirely a new experience to her, yet she desired to make the trip alone. She wanted only God with her on the great deep; to be shut up alone with him where no other could disturb the perfect communion, that she might be better fitted to do the work to which he had called her. When night came she retired to her state room, and after lying down she saw on the upper berth written in pencil the words which had before given her so much comfort: "I will both lay me down in peace and sleep: for thou, Lord, only makest me to dwell in safety." It was thus that the whole journey was illumined by the Divine presence, seemingly as real to her as the pillar of cloud and the pillar of fire to the children

of Israel. She said, "My Father made it all pleasant; no doubt entered my mind in reference to my duty in going to Japan. I felt that God was leading, and where he leads is best, and I gladly go." The voyage lasted sixteen days.

Mrs. Drennan reached Japan on the 5th day of May, 1883. She was then fifty-three years old. At this age many think it time to cease from labor and enjoy a quiet old age, but we behold this woman, with all the enthusiasm and energy of youth, just entering upon her great life work.

More than forty years had this servant of God been wandering in the wilderness of doubt. Now through his providences she is molded into a chosen vessel fitted for the Master's use. With a long life rich in experiences, a mind developed and quick to read human nature, physically strong and energetic, a heart stirred to its depth and filled with a longing desire to redeem the time, it seems that in every way she was prepared to enter upon the work. When she first set foot upon Japanese soil and saw its people her soul was filled with tenderest sympathy, and she felt that she had a message for them. But how could she deliver it with no knowledge of the lan-

guage? She said to Mr. Hail, a missionary who had been there many years: "I do not know what I can do, but I know God sent me." She carefully studied every face, gesture, and action of those about her, upon the streets, in the fields, and by the wayside. Her daily prayer, with outstretched hands, was, "O Lord, fill my hands with work, and my heart with love for this people. I am here at thy bidding, what wilt thou have me to do?" She pleaded the few years yet remaining to her; that there was no time to lose, promising to accept anything he sent, and to do his work to the best of her ability. So great was her eagerness for work that twenty-four hours seemed too long a time to remain idle; and so soon as her trunks arrived and her room was arranged she began to look for something to do. She felt no need of rest after the journey. The one thought, work for the Master, filled her heart. So manifest was this desire that a knowledge of the language was not needed to convey her earnest wish to those about her. They felt intuitively that she had come to help them, and their usual dread and aversion to the foreigner was lost in the magnetism of her presence.

CHAPTER VIII.

ENTERING UPON THE WORK.

Just three days after her arrival in Osaka three young men came to her and asked to learn English. One of them already had some knowledge of the language, and through him she taught the others. She gave them a book on physiology. In studying this they were led to talk of the human body and its wonderful structure; then it was but a natural step to lead them from the creature to the Creator. They advanced so rapidly that by the first of June they had completed the work on physiology, and she put them on the regular Chautauqua course, the book they had studied being the first book of the course for that year. This was the beginning of the Chautauqua work in Japan. She had no idea at the time of its reaching beyond the little circle of students in her own room, but within five months after she reached Japan,

in October, 1883, she had regularly organized the Chautauquau Circle.

The following extract from the "Chautauqua Movement," by John H. Vincent, will give a true idea of Mrs. Drennan's work in this direction. Dr. Vincent says: "The success which has attended the efforts of Mrs. Drennan in firmly establishing the Chautauqua Literary and Scientific Circle in Japan has been attained amid many discouragements and obstacles. Early in the summer of 1884 a letter from this active worker brought the following welcome announcement: 'From this far-off land I send you some names for enrollment upon the C. L. S. C. books. The eight applications for membership mark the beginning of a movement the rapid development of which has been most remarkable. The young men here will read, and it is a lamentable fact that but few books of religious character have been translated. Infidelity has been busy, and such books have been spread broadcast. If we do not give them good books to read they will take that which is pernicious. In the beginning of the society meeting we always open with prayer and song. Many young men come who oppose Christianity. At

first some would not kneel, others laughed audibly; now many of these young men are in the churches. Some of them date their first religious instruction to the Chautauqua meetings in my room." In June Mrs. Drennan writes Dr. Vincent that "we find on our books 750 names enrolled as members of the Chautauqua. The C. L. S. C. is flourishing beyond our most sanguine expectations." In April, 1885, the first number of the "Japanese Chautauqua" was issued in book form.

Seeing that the young men were casting off idolatry and drifting into infidelity, she realized the demand for immediate work in their behalf. Knowing that through the young men she could reach the people, she devoted much time to them, giving them entertainments and preparing a pleasant room to which they could come for recreation. As the customs of Japan forbid young men visiting young ladies in the evenings, there was no place for them to go for innocent pleasure, and reading rooms for young men she recognized as one of the great wants of the country at that time. Her inventive genius, tactful ability, and untiring energy enabled her to do much toward supplying this demand.

The Chautauqua Circle continued to widen, including men and women, in a short time numbering 1,200 members. Through the influence of this work many were prompted to send for Bibles and to come asking for light. The Mission, in speaking of this branch of the work, said: "It is of incalculable worth in the work."

CHAPTER IX.

SICKNESS.—VISIT TO THE MOUNTAINS.

On the 20th of July a Japanese festival was held in the city. There were wonderful displays on the streets and in the shops. Mrs. Drennan was persuaded by her pupils to go with them to see the exhibit, which was indeed a strange sight to American eyes. It was the great festival of the god of that section. This god was brought to the river and put into a boat with much cheering. The boat was beautifully decorated and lighted. After the god was seated, the boat was filled with priests and singing girls, who made the air ring with their music. Another boat followed filled with combustibles covered with oil which was lighted, making a brilliant illumination. The entire city was gorgeous with decorations, and marvelous transformations of their wares into likenesses of human figures, historic scenes, fountains lakes, and

waterfalls. Even imitations of elaborate and beautiful dresses were made of cups and saucers of blue and figured china, the whole garment being bordered with tiny white china, giving the effect of ermine. All this was extremely interesting to Mrs. Drennan and she remained on the streets so long that she was overcome by the heat and forced to resort to the ever-ready and convenient jinrickisha to be conveyed to her boarding house. She was so prostrated from this exposure to a Japanese sun in a Japanese crowd that it became necessary for her to leave the city; accordingly, on the last of July she went to the mountains for rest.

While confined to this lonely retreat she became almost discouraged. The following incident furnishes a glimpse of the inner workings of her truly consecrated life.

She says: "While lying here in a thoughtful mood one day, wondering if it were true that I had made no mistake in coming to Japan, my attention was attracted by a gardener who came to trim the trees in the yard. Such crude, useless looking instruments as he had I never saw before laid out for service. I wondered what the man could do with them. He, however, went to work with what he had in hand, trimming

and clipping here and there, looking attentively at his work. I watched him closely until it was finished, and every tree and shrub in the yard was to me a thing of beauty and intense interest. From the workman I had learned my lesson. It was not the perfect tool that did the work, but the skillful workman. In skillful hands crude instruments can accomplish beautiful things, and the more crude the instrument the more manifest the user's skill; so I said: 'Let me be even like these old pruning shears in my skillful Master's hands. Those shears are submissive; so, O Father, let me be in thy hands. I am nothing; take me and use me to do the work thou wouldst have done, in such a way as to show the Master's hands that hide the poor old instrument that can of itself do nothing.' "

The stay in the mountains not proving beneficial, she remained only one week, but spent the remainder of the vacation at Kobe, by the seaside. It was a delightful season of rest. Miyoshi San and others of her pupils visited her at this place, and the time was profitably spent in teaching English and learning what she could of the Japanese language. In August, 1883, our

mission bought a lot on the concession in Osaka for the purpose of beginning a school. There were three houses on this lot which were used for dwelling, boarding, and school houses. In September Mrs. Drennan moved into one of these houses and resumed her classes of young men. These classes increased so rapidly that it became necessary to have afternoon and night sessions. Three times each week during the fall and winter she held children's meetings in different parts of the city. The three young men who were her first pupils assisted in this work. She first taught the young men the Bible lesson, a picture story, and the songs to sing, and they afterward repeated it all to the children. The young men were much interested; the rooms were often filled with children, and many grown people stood about the doors, eager to see what it was that pleased the children so much.

This work was kept up until stopped by the priests. It had been a means of grace to the boy helpers, as well as of great benefit to those who heard.

CHAPTER X.

STORY OF A JAPANESE BABY.

The second week of October, 1883, when it seemed that her hands were already full, Mrs Drennan was requested to take for her own, a baby one year old. The poor father's possessions had been twice burned; he had the care of his mother and an aged grandmother in addition to his five children. His wife, he said, could be of little help with the baby strapped to her back, so he decided to put the three eldest children out as nurses, and the baby and the boy of six he brought to Mrs. Drennan. He had lived near the place where she had been holding children's meetings, and perhaps the man knew in this way of her love for children, and could readily trust her with his own, but surely we can recognize the Divine hand leading this heathen father toward the light. The family at this time were all idolaters. Mrs. Drennan was so very busy that she thought but little of the

request until it was repeated the third time, then she said: "Perhaps this is of the Lord; I have promised him to take whatever he sends me. I dare not turn this away; I feel that it is God-sent." She was teaching her Bible class when the parents came to her house with the children. The young men were reading at this hour the twenty-seventh verse of the ninth chapter of Mark: "Whosoever shall receive one of such children in my name receiveth me, and whosoever receiveth me, receiveth him that sent me." When the visitors were announced she rose from her desk and went out and received the children, and immediately returned to her class and took up the explanation of the verse, which she says, had ever afterward a deeper meaning to her.

The baby she called Daisy. The boy whom the parents brought as nurse for the baby was not yet seven years old, and too small, Mrs. Drennan thought, for such a burden; so a nurse was hired. But the boy, Shozo, was allowed to remain and go to school until he grew too large for a girls' school, then she sent him to his father who had prospered in business and had taken his older children home. Through Shozo

San's influence, the entire family became Christians, the aged grandmother receiving baptism at the age of ninety. In a letter to Mrs. Drennan several years later, Shozo writes: "Sensie (Honored Lady), I thank you so much for all you have done for us. If you had not taken me, we would none of us have been Christians, so I thank you for all we have and are."

Little Daisy was very bright, and soon learned to speak English, and to sing and play on the organ. She was so small that it was a surprise and always entertaining to those who heard her. In many ways she became a help to her faithful friend by unconsciously opening the hearts of the Japanese people to hear the truth. She often distributed tracts to the passers-by, who did not hesitate to take them when offered by the pretty little tot in foreign dress, and she invited them to enter so politely that they could not refuse her winning manner. By this means Mrs. Drennan was afforded many opportunities to speak to people about Christ that she would not otherwise have had, and she was soon made to feel and acknowledge the wisdom of God in sending to her the little Japanese baby.

Mrs. Drennan writes: "Daisy is now (1899) seventeen years old, is developing into a useful, good girl, and is very busy, neat, industrious, and studious; is the organist at church and music teacher in the school. She is a Christian and gives promise of being an intelligent Christian worker.

CHAPTER XI.

CHRISTIAN ENDEAVOR SOCIETY ORGANIZED.—RETROSPECT.

In the fall of 1883, while waiting for the opening of the girls' school, which took place in January, 1884, Mrs. Drennan organized a Christian Endeavor Society. She was assisted in this work by Mishi San, who afterward became an elder in the church at Osaka. The society grew very rapidly and soon published a paper for gratuitous distribution, called "Words of Light." Four hundred copies each month were scattered broadcast. The meetings were held in her rooms. This was the first Christian Endeavor Society in Japan.

It is interesting to note the different lines of work that had been undertaken by Mrs. Drennan during the first nine months of her stay in Japan. Her first efforts led to the organization of classes in English for young men. Very soon the Chautau-

qua Circle was formed and a periodical started. Children's meetings were held in different parts of the city; Sunday schools were introduced; two children were adopted; a Christian Endeavor Society was organized, and the girls' school opened. These are some of the wonderful results of Mrs. Drennan's work, all of which was accomplished in less than one year by a woman who was thought by some to have passed the age line for usefulness.

In a letter to the Woman's Board, dated April 7, 1884, little less than one year after her arrival in Japan, she thus writes: "Yesterday was our quarterly communion. There were eight applicants for baptism, and among them I will name the father, mother and grandmother of my two children, and four of my boarding pupils. Two of these young men were converted in my room."

In a private letter she says: "I look back now over my first year's work in Japan with wonder and gratitude. I feel that God had me in his own school. I must study the people and learn by diligent thought and prayer what I should do and how work. I was shut up to that only way of learning, and though at times it was al-

most crucifying, yet I believe it was a blessing to me. God himself was teaching and leading me and blessing the humble efforts I made in utter dependence upon him. I see now that I was busy day and night, yet I do not remember that I ever felt tired. My heart was on one thought—work, work because Christ had sent me, and I must do all I could.

CHAPTER XII.

SCHOOL WORK.

On January 8, 1884, the Wilmina School for Girls was opened with four pupils, three girls and the little boy, Shozo San. When they had their first vacation, the last of June, there had been seventeen pupils enrolled. For some reason the English-speaking teacher, who had been of so much service to Mrs. Drennan as interpreter, was removed, and she was left with no one in the house who could speak to her in English. As she only knew a few Japanese words she was forced to govern chiefly by signs. Referring to this time she says, "How I got along I am sure I do not know. I ate such things as were cooked by an inexperienced cook, and when I asked her for a dish of snakes for dinner when I wished lobsters, it was no matter of great surprise." The need of more room was of even greater necessity than an interpreter, but it was some time before a new school building was erected to accom-

mo date the rapidly increasing patronage. However, it was finished and they moved into it on the 19th day of May, 1887. From this time, under her skillful management, the school not only paid all expenses, including teachers' hire and for all needed furniture and repairs, but at the close of the year, paid a small sum into the treasury of the mission.

The following year she enrolled forty-five boarding pupils and one hundred and five day pupils. The many discomforts and inconveniences that she suffered in the old building only find expression in her words of thanks for the new. To the Board she wrote: "Thanks, a thousand thanks, and God's blessing to the women and children of the church for these new joys and comforts."

She began a night class for men in the spring of 1887 on "Dojima," this being one of the many small islands into which the city of Osaka is divided by the two rivers and numerous canals which pass through it, all of these islands being thoroughly connected by very good bridges. "Jima" means island; "Do," the name of this particular island, means home or temple. It is here that the governor has

his residence. It was a most promising field. She had a large number of pupils every night studying the Bible after English lessons. She was at this place the night that the school building was burned, on February 8, 1888. She was not permitted to continue work at this place very long on account of the accumulation of school duties caused by the sickness and retirement of Miss Rezner from the school.

There was a fine prospect for building up a good church at Dojima. The Baptists took it soon after Mrs. Drennan left and now have a church there as the outgrowth of her work.

Mrs. Drennan lost everything by the fire, but she had many influential friends who secured her a home in the city where she lived as their guest without passport, and the next week after the fire she resumed her school work.

By this fire the school was well advertised, so that they had more day pupils than before, and notwithstanding the great loss sustained and the want of room which compelled her to give up some of her boarders, it was more than self-sustaining. She kept a strict financial record of the school's standing. A part of this was burned, but

the following is an extract from her book, showing how systematic and painstaking she was in all her affairs :

“Before the Fire.—Boarding pupils, forty-five ; day pupils, one hundred and five ; total, one hundred and fifty. Paid to Rev. J. D. Hail, treasurer of the mission, June, 1888, \$33.42. Four baptisms among the pupils during the year. The watch, myself, and work society, an organization for children, did good work. Their contributions were divided, one-half going to the Japanese Church, and the other half going to the Board to help start a school in Mexico. All who were connected with the society were converted, and through the children many of the parents were also brought to Christ. A good collection of books and maps had been sent to the school. Also some specimens for the beginning of a museum.”

“ In June, 1888, After the Fire.—Number of pupils, one hundred and twenty-six ; number of boarding pupils, twenty-eight ; total, one hundred and fifty-four.”

Mrs. Drennan's school work in Osaka ended in 1888. Further information in regard to it is learned from O Yone San, Mrs. Drennan's helper and interpreter,

who, after graduating at the American mission in June, came to Mrs. Drennan in January, 1885, and such has been the attachment and faithfulness of this Japanese woman, and so closely is her life interwoven with that of Mrs. Drennan from this period, that she deserves especial mention, not only as an efficient helper, but as the constant companion and valued friend of her dear "Sensie."

The following extract is from a letter written by O Yone Hara San relative to the Wilmina School after having been with Mrs. Drennan more than ten years :

"The school increased, but the house was too small to accommodate more, and 'Sensie' emptied one of her rooms and made herself inconvenient and uncomfortable till we had a new building. At this time there were forty-five boarding pupils and one hundred and five day pupils. When we moved into the new building, according to our custom, we invited the governor, mayor, officers of the government, and also their wives, who were her pupils. We had essays and speeches and singing in both languages. To most of the officers this was the first time they had ever attended the Christian school, and they were greatly pleased and impressed by the ceremony.

As we had such an excellent teacher as Mrs. Drennan, our fame went out far and wide, and it was really the model of a Christian school. Sensie taught morning, afternoon, and night. I think there are only a few people who can work as much as she does. She was loved by everybody. I do not know whether there are others who are so highly honored and loved by the Japanese people as Sensie. The reason is, she loves the people and her whole heart is in her work. So her actions differ from others. All say she is the most skillful Scripture interpreter. A great many times her teachings go out through preacher's sermons. I often hear people say she is the rarest among the missionaries. She does not think of anything but the Master's work. She spends all her money in her work, and her living is very simple, and sometimes I feel very sorry for her. The Lord has been so good to me in placing me under her care. When I think of my privilege of working with her and learning so many useful lessons, I thank God for his goodness and in some measure desire to be like her, and to become a useful worker in his vineyard.

“YONE HARA.

“Tsu Ise, Japan, 1896.”

CHAPTER XIII.

NEW CLASSES.—THE ORPHANAGE.—EVANGELISTIC WORK.

In September, 1885, Mrs. Drennan organized a woman's class. She first taught them English, cooking, and fancy work, but they soon became interested in Christianity and came regularly for Bible study. They were chiefly the wives of officers. At first this class was small, but grew until it numbered forty. On New Year's day, 1887, Mr. Soto, who was president of the revenue department, came to thank her for teaching his wife, and the next week engaged her to teach in the revenue department office. She had thirty pupils among the officers of this department, Mr. Soto being among the number. They were all deeply interested in Christianity. She taught them until the close of the school in 1888. Many of the wives of these officers joined the Cumberland Presbyterian Church in Osaka, and were

faithful workers there until their husbands were moved by the government order to other places.

One of the women became the wife of a high military officer just before the breaking out of the war with China, and her name will go into history because of her noble Christian spirit manifested in her self-sacrificing work for the relief of the suffering and care for the poor during the war.

Although it seemed that Mrs. Drennan's time was already fully occupied, her eager hands and great heart reached out to embrace another work that bade fair to eclipse all that she had introduced in developing the Japanese in Christian charity. To this end it had long been her cherished wish to establish an orphanage. It was to be supported by the married woman's class, numbering at this time thirty members. The women imbibed the enthusiasm of their teacher and worked eagerly, preparing bedding and clothes for this purpose. They had put by a considerable sum of money and Mrs. Drennan had secured government permission, and thirteen orphans were procured through legal channels. She had the assurance of the

support and assistance of the best men in Osaka, who had been very kind, and who had proffered all the aid she needed in the enterprise. However, this work was deemed inexpedient by the Board and was abandoned.

The accumulation of care and work, together with crowded sleeping apartments and bad water caused her health to fail, and she was compelled to resign from the school. She went to Nagoya with her helper in October, 1888, where she engaged in direct evangelistic work. In Osaka she left a little church of thirty members, a preaching place well furnished, and thirteen yen in bank. Five native preachers grew out of her work there.

When about to leave Osaka, where she had spent five years, her many friends were in deep sorrow. O Yone San tells us that her pupils wept and begged her to stay. She says: "Even the government officers sent for me to come, and when I went they told me to beg her to stay. When the time of her departure came their grief was great, and she received many kind letters of introduction from them to the chief secretary of state, house mayor, military officers, and others."

CHAPTER XIV.

WORK IN NAGOYA.

At first there was great opposition to Christianity in this place, because the people thought it Roman Catholicism, which the government forbade them to believe, but Mrs. Drennan's earnest Christian life and tactful plan soon weakened the old prejudice. She obtained permission to organize a woman's school. This work began in November with only two pupils, but she knew not discouragement, and very soon, through Bible classes for young men, and inquiry meetings for all, a little church grew, which was organized with ten members in January, 1889.

In September of this year a very interesting girls' school was started, and the following December a boys' school was begun. It is perhaps worthy of mention that this work was carried on without foreign or missionary money.

A Christian Endeavor Society was organized in April, 1888, and was called the Manna Society. About the seventh of March the president of the government school sent an urgent request to Mrs. Drennan to come to Yokhaich, a station about twenty miles from Nagoya. For years this had been a sealed city, the people saying no Christian should live there. Mrs. Drennan responded to the call. The result of this one visit was a class of ten names signed for Bible study. She made weekly visits until a preaching place was opened, and an earnest class of Bible students formed. Miss Rezner then took charge of the work. (See Annual Report, 1890, p. 21.)

After the union of all the Presbyterian bodies in Japan it was thought best that Mrs. Drennan's little church of thirty members, which was now self-supporting, should unite with the other Presbyterians in Nagoya. Her school was also turned over to them, and Mrs. Drennan was transferred to Ueno, Igo, a city of 15,000 inhabitants in the interior of Japan.

There was no Christian in the province of Igo. She willingly gave up her work so pleasantly started in Nagoya, and with undaunted courage and unswerving faith

entered the unknown field cheerfully, with only God and her helper for companions.

She first selected an attractive location for her home, and nearby fitted up a room for a church, and immediately set about organizing Sunday schools, Bible classes, English teaching, and working classes. The people of Ueno did not know of Christianity, but they did know of Mrs. Drennan's aptness in teaching English, and that was what they wished. At this time the study of English was quite popular among the upper classes of Japanese. In response to their call she said to them: "I will teach you English, because through that I hope to be able to win you to listen to the teachings of the Bible." She said: "The Lord seemed to ask me what was in my hand. I said English only, and then it seemed he said to me: 'Use what thou hast.'"

Her marvelous success is shown in the statement in the annual report that during the year there were thirty converts and other candidates for baptism. Her two boys, as she sometimes styled the young men who were the first fruits of her labors in Japan, and whom she had placed in school, gave her efficient help whenever they could get a day out of school. These

two young men, Kimmura San and Matsuda San, were both studying for the ministry.

Work was carried on in five other parts of the city. In a letter to a friend she says: "We are trying to awaken these people to a knowledge of Christ, so we have meetings and classes every night in the week, and a class every afternoon in English, two work meetings, with knitting, crocheting, and fancy work, also Bible lessons, singing and prayer."

In September, 1891, with money sent her by two Kentucky boys, she rented a house in the best part of the city, where the people were wealthy but hard to reach. She had a Sunday school there every Sabbath, and preaching every Saturday night, with a woman's meeting on Sunday afternoons. The interest grew, and in a few months some of the most influential men in high office were interested. It was at this point that she organized what she called her second church. It was named the Mu Ki-li-ma Church. Here the first infants were baptized in the city. A gentleman while studying the Confession of Faith preparatory to his own baptism noticed that infant baptism was allowed, and immediately

called on Mrs. Drennan for an explanation. After listening intently he said: "Sensie, if you will allow I want my baby baptized when its mother and I are; I do not want a breath of sin to blow upon my darling baby. I will do all I can to train her up for God." To the faithful missionary it was indeed a blessed sight to see the little ones thus dedicated to God by believing parents. The oldest member of that church was eighty years old.

CHAPTER XV.

FIRST ANNUAL WOMAN'S CONFERENCE IN JAPAN.—INCIDENTS.

In May, 1892, the Christian women of Ueno united with Mrs. Drennan to hold the first annual woman's meeting. This was a remarkable meeting; the Holy Spirit was present and helped those women so recently brought into light to speak and pray with great freedom and power. Mrs. Drennan, in speaking of the meeting, says: "I wish that I could write you much that was said, their experience, their temptations, trials, and the opposition they have met with; their joy in Christ, their new strength, hopes and aspirations, as expressed in this meeting. One case I will write you, as it will serve as a sample. . . . As nearly as I can write the translation, she said a little over a year ago some one told her that a foreign woman had come into town to live here. She replied: 'I wonder what the

woman came here for, there is nothing for her to do here. No way to make money in this place. I don't know what brought her here anyhow.' All this in very contemptuous language and tone. Soon some one brought the news that the woman was a 'Kristan,' and that her son often went to her house. At this she became very angry, and when her son came home in the evening from his school she demanded of him why he went to that hated foreigner's house. Did he not know that he would bring disgrace upon their family, and greatly offend all their relations? He replied: 'She is a very kind lady and treats us all kindly. She is teaching English, and many of us are learning English from her,' etc. This seemed reasonable enough, but she felt she would rather he would never learn English than to get it that way. . . . At last he told her he was a Christian, and wished to be baptized and become a member of the church. With tears streaming down from her eyes she told us how rudely she had treated him and talked to him, to all of which he either made no reply or did it so kindly, so humbly, with no show of anger, that she was greatly puzzled to understand him. But she would not yield her point,



ANNUAL MEETING IN TSU ISE, APRIL, 15, 1897.



but became even more severe in her rebukes to him. He looked up with such a loving expression in his face and said: 'Mother, you do not understand this or you would not talk so. This is a good religion. Please let me talk to you about it.' This made her very angry again and she ordered him peremptorily to stop. He bowed his head and prayed so earnestly for her even while she still talked, that God would bless his mother and lead her to the light, etc. This, she said, cut her heart as with a knife, but she was too stubborn to yield. When he arose from prayer he went to church and was baptized that day. She greatly wondered at the change in him, but fretted day by day; as he returned from school she met him with reproachful words and tearful face. About this time he began to study the Old Testament, so left his New Testament in his room when he went to school. She had been anxious to see what kind of a book it was he was studying so attentively, and carrying with him so carefully wherever he went, so when she found it on his table she at once began to read it. At night she and her husband together read the wonderful book that made such a change in their son. Day by day

she read whenever she could stop a moment from her work. Thus it was that the son found her reading it while at her loom and had great joy in teaching her the words she did not understand, and the meaning of the passages she was reading. That week we had been praying for her. . . . Soon she had become so much changed in feeling that we could venture to visit her. Our Bible woman began to instruct her, and thus she became an earnest, zealous Christian. Her son was now preparing for the ministry. When she finished telling her story we were all weeping with her. She so humbly confessed her former ignorance and sin, and so thankfully spoke of her new life in Christ. Many other stories quite as interesting I could relate, but this will serve to show you some of the joys of our first annual woman's meeting at Ueno.

A. M. DRENNAN.

“Ueno, Igo, Japan, May 24, 1892.”

One day an old man came to talk to Mrs. Drennan about Christianity. At the close of the conversation he said most pathetically: “Oh, why were they so long in bringing this good news to us? If it had come a few years ago, I could have studied and

become a Christian, now it is too late." He was a good student, a fine classical Chinese scholar, and thought Christianity had to be studied as a new language; but the simplicity of the gospel was explained to him so clearly that he was much comforted, and said he would come again to learn more of it.

The people of this province were extremely grateful to Mrs. Drennan for bringing the gospel to them. No one, they said, had thought it worth while before. On one occasion a man of eighty-two years had been kept from the Bible lesson for some time by a hurt received in a fall; when he had recovered sufficiently to walk he came eagerly to the old men's class, but before taking his seat he saw on the wall a cluster of Bible pictures that had been sent from the United States to Mrs. Drennan. She explained them to him, one by one, teaching in her own inimitable way the Bible truths there represented; tears filled the old man's eyes as he said: "When I do not hear for a long time, I grow hungry and weak, but I can think on these many days." Then he carefully wrote down what he had heard, so that when unable to

walk he could read and enjoy again the feast. These glimpses of her life reveal a few of the pleasant phases that make her work a labor of love, richly compensating for the toil and privations she has so uncomplainingly borne.

CHAPTER XVI.

A TRIP TO HIDA.

In June, 1892, Matsuda San having graduated, he at once became pastor of the church at Ueno. Mrs. Drennan at her own expense had kept him in school six years. She was now relieved of the responsibility of the Ueno work. In a private letter she writes: "It is a great joy to me to feel that God has allowed me to help prepare the worker and to see him duly settled in the work. The past six years have been years of toil and anxious waiting, but God has permitted me to see the consummation of my wishes, for which I do most humbly thank him."

She had grown so tired with the long strain on her mind and nerves that she promised herself a good long rest as soon as the new pastor came. But as the burden of Ueno was removed, a great anxiety for the opening of a distant province came in-

to her heart. It was so difficult of access that for a long time she was dissuaded from the attempt, but when the other missionaries started to the mountains for rest she and her helper secured passports and started for the province of Hida. It was three days' travel by jinrickisha after leaving the railroad to the capital of the province, Lokyama, and they were detained four days in the mountains by the breaking of O Yone San's jinrickisha. The day that she was sixty-two years old, July 23, 1892, Mrs. Drennan walked much of the way up the steep mountain side in the rain; there were frequent earthquakes preceded by portentous rumblings, and ending in terrible explosions, but there was no fear in her heart. She says that the air was so pure that she felt strong and young and she could not realize that she was sixty-two years old. She adds: "It never seemed hard to me, because at the end of my journey lay a great city of 25,000 people who had never heard of Christ, the center of a population of two millions." Surely it was God with her who put courage into her heart, as this alone could have enabled her to fearlessly, even joyously, trudge the trembling mountain side, fearing no evil.

She found the people intelligent and kind. She was the only foreign woman who had ever been in this province, and although the people were very curious they were never uncivil. The chief of police sent an escort with her when she wished to go out on the streets lest she might receive rudeness. They seemed to think she had greatly honored them by her visit. Even the Roman Catholics had never reached this point, and to her it seemed a much neglected but important field. She expected to remain there one month looking over the field, and was willing to be used there if God so directed, but very soon news came of sickness in the church at Ueno. The young pastor had been called away to see his mother who was dying, so without having time to rest from her journey she was compelled to return to Ueno, feeling that the duty lying nearest now was to comfort her troubled people at home.

The result of this visit to Lokyama is seen in the establishment of a mission there by the Episcopal Church, the Cumberland Presbyterian Church not feeling able to undertake the work at this time.

She returned to Ueno, taking up the

work there in the absence of Matsuda San. There were now twelve places for holding service in that city and a church of sixty members. The preachers there were Matsuda San, Ohira, and a licentiate. In September, 1893, she began work at Tsu, the capital of the province of Ise. She placed Mr Kimura in charge of the work at Tsu, while she divided her time, spending half here and half at Ueno. These cities were sixty miles apart. When at Tsu she slept and ate in Japanese fashion, and had no fire in her room; the winter was intensely cold and the frequent changes gave her cold, but she kept up this alternating every two weeks until the last of January, when she was compelled to go to Kioto for treatment. She had spent three years in Ueno, and during that time sixty persons had embraced Christianity.

CHAPTER XVII.

SICKNESS.—CALL TO AMERICA.—LETTER FROM ONE OF HER BOYS.

Mrs. Drennan remained in Kioto until March, when she returned to her home, so feeble that her physicians wrote a letter recommending that she go to her native shores for health. The Board wrote her that the time was at hand for her return. Very soon a letter came from Mrs. Drennan saying that she was fully restored, she believed, in answer to prayer. Writing to a friend at this time she said: "Home, friends, and native land, so near in sight, seem indeed sweet to think of, but not half so sweet as the joy of the work here. I can do so little for the Master, but that little is so good to me."

Below is a letter written at this time by one of her boys to her American friends:

"You all want to see Mrs. Drennan. We are glad to know your loving hearts and

kind words and wishes for our dear sister. Indeed, she has worked as hard as a Christian heroine these ten years. Every day is full of her beautiful words and noble deeds. Our present Japan needs such missionaries ever so much. Dear sisters, her country is now Japan, not America. We are her boys and girls. She must die among us when the Lord calls her. If we should miss our dear mother in this critical moment, what should we do alone? Dear sisters, please do not call her again, and let us take good care of her in Japan.

“Yours in Christ,

“S. KIMURA.”

Mrs. Drennan's work was really not in a condition that she could with propriety leave it at this time. There were four girls whose support had been promised by societies in America, but for some reason had been given up. These she could not turn out into the world uncared for, so she kept up their support herself. Writing to a friend she said: “I did not see how I could leave the work at this time, so much just begun, and my girls unprovided for. It is necessary that I help them into situations before I leave them, and I am truly grateful that I need not go this spring.”

She planned a system of village work to be carried out by her own women, so that every village in Ise was to be visited and work established wherever there was an opening. As the work was well organized at Ueno she moved to Tsu in January, 1893, where her life represents the same busy line of teaching, visiting, and holding religious service. But with all this, she found time to write letters of instruction weekly to the women of the church at Ueno, and through the Bible class women there, kept up the work among the women.

There was much opposition to Christianity at this place also. Children who attended the Sunday school were threatened by the priests, and degraded in their classes and made the butt of ridicule until driven from the school. Notwithstanding the work was so difficult, in a few months she had established a flourishing church. There are so many openings where work could be started that she wrote the Board: "I wish we had a dozen workers, real workers, to come this spring."

The physical condition of Mrs. Drennan later on made a return to America imperative. In July, just before leaving Tsu, she wrote that she had succeeded in having all

her girls provided for during her absence, and also had arranged her work so that it need not suffer. So pleasantly and perfectly had Providence overruled her affairs that she could come home without a care; even little Daisy was satisfactorily provided for, and she entered upon a journey home with a mind at rest, but so weary in body that she could scarcely walk from her jinrickisha to the end of the wharf where she took a little boat to go to the ship. She speaks of the voyage as delightfully restful; and, indeed, this was the only rest she experienced during her visit. After her arrival in America she was going continually, and speaking at least once a week during the time she was in the home land. She visited thirty-three towns in eleven different States.

She left Japan on August 5, 1893, on the steamer Peking, and reached Pueblo, Col., August 31, where she remained a few days with her sister; then she came to Missouri, spending a short time with her brother, before hastening to Franklin, Ky., that she might see her aged sister before her death. She remained in the United States until August, 1894, making just one year's absence from Japan.

It is impossible to estimate the good resulting from her stay in the home land, yet none knew how much she suffered or how much she needed rest. In speaking of it she says: "I think of my visit home as one weary, restless seeking after rest. When I went to a place I longed for the privilege of a quiet bed. I wonder what kind of talks I made and why all listened to me so patiently. I wonder also how it was that when so weary I could scarcely keep up, I would forget it all as soon as I was talking, and could talk for hours; and how it was that, notwithstanding I had no rest, I came back to Japan strong and well. But, oh, I am so thankful to our dear heavenly Father for this blessing, for there is so much to do here."

CHAPTER XVIII.

RETURN TO JAPAN.

Mrs. Drennan was accompanied to Japan by Mrs. Lyon and Miss Alexander. During the voyage there was a fearful storm; no one could stand in the ship at times. On one of these occasions, when it was in great danger of being wrecked, Mrs. Drennan fell, striking her side on the edge of a cot. This hurt has given her trouble since that time, but she never complained, even to her relatives.

Mrs. Lyon wrote soon after reaching Japan: "It would have done your hearts good to have seen how gladly they welcomed Mrs. Drennan back. There was quite a large company at the depot waiting for her, and they all came home with us. They had lunch and tea and cakes, and made speeches of welcome, which I could not understand, but their countenances told me they were glad to have her back."

After Mrs. Drennan returned to Japan she found the young church at Tsu in great need of help. The people were willing but ignorant of how to carry on the work. They realized and expressed their helplessness to her by saying: "We have been stretching our necks a long time, Sensie, hoping to see you come." It was a great pleasure to her to lead them out of their trouble back into the work they had learned to love so well.

The Ueno church had also suffered during her absence; but very soon she secured the services of a good native preacher for the church at Tsu, and an excellent young man was placed at Ueno. He was the first convert at this place. The story of his conversion is interesting, and is taken from an article written by Mrs. Drennan for the *Missionary Record*, of April, 1891:

"Some of you heard me while in the United States tell how this young man and a companion agreed to examine the different religions until they found one to satisfy the longing of their hearts, and how he came into my English class soon after my arrival at Ueno, and studied the Bible until he was finally baptized in Jan-

uary, 1891. From that time he has been a faithful worker in the church. He has taught in the same school twelve years, and is one of their best and most popular teachers.

“ He felt that he ought to be a lay evangelist among his people. But he was the adopted son of an old lady who had been very good to him. She was too old to be left alone, and was not willing to stay with some hired person; so he waited for the Lord to open the way for him. Last year the old lady asked him to marry. He said she might pick him a suitable wife, and the only request he made was that the girl should become a Christian. Now he is happily married, and the old lady is devoted to her new daughter, who is preparing for admission into the church, her husband having taught her Christianity.

“ During my stay in Ueno this young man came to me and told me this story at some length, saying that now there was nothing in his way and he would put on his sandals and go from village to village teaching his countrymen. I asked him if he was willing to take up such work, spending not more than one day in seven at home. I laid the duties and difficulties of

such a calling before him, and told him to think it over until the next day. In the meantime it was made plain to my own heart that his call was from the Lord. The next day he came to me, humble, calm and composed, and told me of the joy that filled his heart and of his settled purpose to give his life to this work.

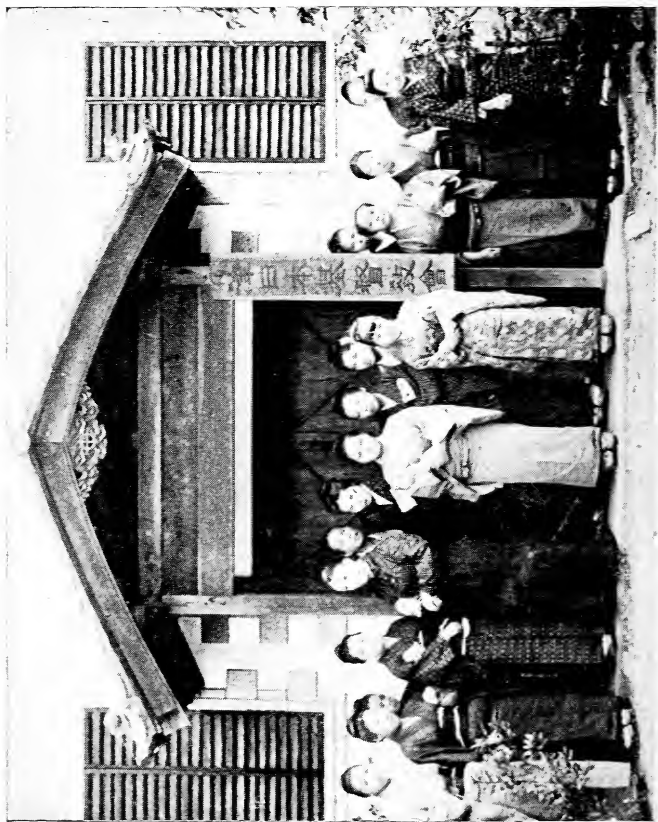
“In the absence of any regularly constituted authority, we held a sort of consecration meeting around our little brazier of coals. O Yone San and I bowed our heads to the floor along with him, and each of us plead that the Holy Spirit might lead and guide him in his work.

“This young man is succeeding well at Ueno, but needs help and advice, so I still give half my time to that church.”

CHAPTER XIX.

BIBLE TRAINING SCHOOL—DUTIES OF A BIBLE WOMAN.

As soon as she was partially relieved of the care of these two churches she went to Shiroko, a town of nine or ten thousand inhabitants, twelve miles away, where no Christian work had ever been done, and where no foreign woman had ever been seen. There she rented a chapel, fitted it up, and left a young man in charge of the work. She also speaks of a mission point in the city of Tsu, and a reading room for young men that was kept open every night and afternoon, and children's meetings one night in the week. Every moment seemed full of work, yet, with the assistance of Mrs. Lyon, the Bible Training School was opened, Mrs. Drennan spending three hours each day teaching a Bible lesson, which is repeated many times by the Bible women as they go from house to house. Their method of work is shown in the following extract :



BIBLE TRAINING SCHOOL.

“These Bible women will go into any house where they are allowed an entrance, and ask to be permitted to read a little from the book they have brought with them. They seat themselves and open their Bibles while the women of the house gather around, with curiosity, rather than interest. As the Bible woman reads some passages from the life of Christ, and explains who this person is of whom they are reading, curiosity often changes to eager interest, and when she rises to go she will have secured one or more pupils from among her audience. The new pupils’ names are entered upon our lists, and the Bible woman or her assistant goes every day, or as frequently as the number of her pupils will permit, to teach them to read. This means not merely to read the first book, for from the beginning the women understand that they are to learn verses from the Scriptures, and when they can read sufficiently, well are to read from the Bible itself. Every visit gives the Bible woman an opportunity to speak of Christ, and not only the women who are studying, but many others from the street and neighboring houses, gather to hear her read and explain the Scriptures. The

women under their care vary greatly in their capacity for study. Some will learn rapidly, memorizing verses and hymns with apparent ease. Some will spend months in learning one verse, and seem utterly unable to grasp the meaning of what they hear. The work is often laborious but the Bible women are working in nearly all cases with earnestness, and some are carrying enthusiasm into all they do. Add to the work here described regular weekly visits of instruction and encouragement to the Christian women, and weekly meetings with them for Bible study and prayer, visits to the sick and inquiring, and you will see what is the work of a busy and consecrated Bible woman.

“Great care is exercised by Mrs. Drennan in the selection of pupils for workers; many of them are unable to furnish the clothing and books they need. Rents fall due regularly, and books and room furnishings are needed, all of which require money. Mrs. Drennan has never asked the Board for assistance in meeting the expenses, and when there is a deficit in the fund she supplies from her own salary whatever is lacking.” (Missionary Record, 1895.)

CHAPTER XX.

LETTER FROM MR. BANNO.

Mr. Banno, the pastor of the church at Tsu, learned through O Yone San, Mrs. Drennan's helper, that a history of Mrs. Drennan's work in Japan was being prepared in America. He at once became interested, and expressed a wish to add something to this history. The following is an extract from his letter, translated by O Yone San, and sent over for this purpose, and will add much to the interest of these pages:

"I heard you are going to write a history of Mrs. Drennan, and I would like to present in a few lines what I see and hear about her daily.

"Eight years ago I met her for the first time in Nagoya, the fourth city in Japan. At that time I was preaching in that city, and about that time she came with Hara O Yone San, for the purpose of evangelistic work. They were stopping in one of the

hotels. I went to see her with one of my friends, and during the few minutes' conversation I was greatly impressed by her noble manner, and made to honor and love her.

"On account of her being very careful and skillful in association, our people honor and love her, so that is no small help to our work.

"After consultation with her I went to Tsu last April, and now I am working with her in this city, where she has organized a band of Christians.

"I highly respect and love her noble manner, but without any hesitancy I will criticise. She has very penetrating eyes, so she is very skillful in understanding people, and at the same time she is in sympathy, so she loves to educate young men and women, and tried to educate promising young people. There are numbers of young people who have received help in education by her kindness, who are now engaged in educational work. She has a special attraction that I do not understand, and draws everybody who comes in contact with her.

"If our evangelistic work is pressed on with her faith and knowledge surely it

will be a great benefit to our nation, and certainly we can wait for the time of success. I hope to unite and work with her as long as possible and do the service of the Master, and not myself only, but without any doubt I fully believe that every one who is associated with her will feel the same.

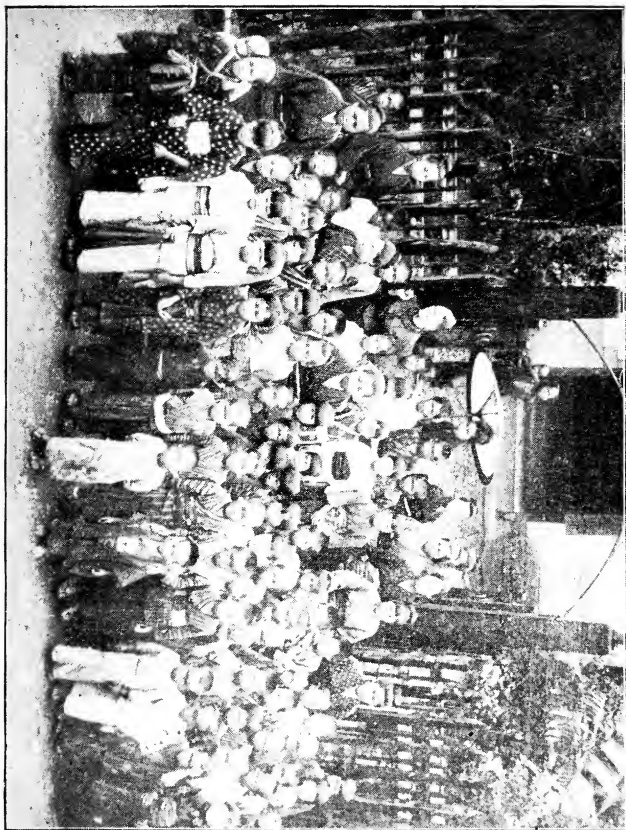
KAICHI BANNO.

“1896, Dec., Ise, Tsu, Japan.”

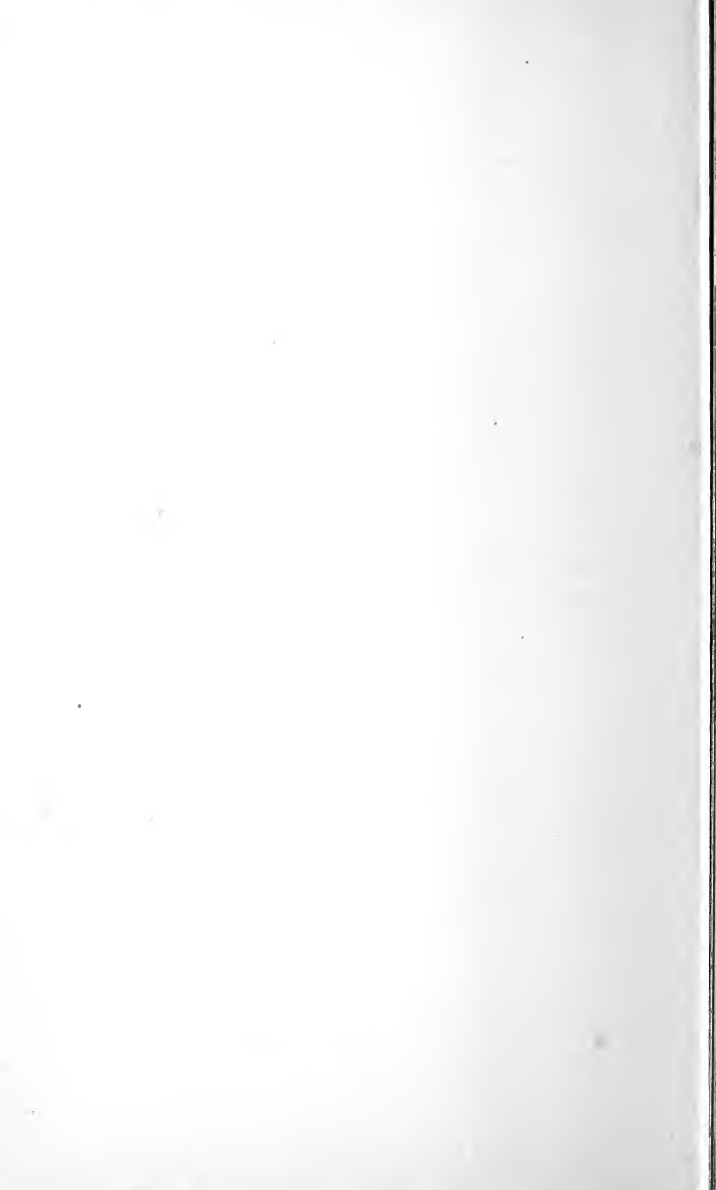
CHAPTER XXI.

THE WORK AT SHIROKO — THE OLD WOMAN'S CLASS.

The work at Shiroko met with much opposition from the priests, who became jealous of these "Kristans," and influenced the people to refuse to rent them a preaching place. The young pastor sent a letter to Mrs. Drennan, informing her of the trouble. She was then at Ueno, fifty miles away. She immediately returned to Tsu and started with her helper and three other girls to go the additional ten miles in jinrikisha. They took with them the baby organ. The six jinrikishas required for this party made quite a procession, and attracted a good deal of attention in the city; and when they reached the preaching place where they were to hold service the last time, a great crowd had gathered, filling the house and yard, even extending far out into the street. Here they quietly



AFTERNOON SUNDAY SCHOOL.



stood through two sermons, with the attending songs and prayers. Our missionary and her helpers all felt that they were doing their last work at that place, and must do it well. They were not left long in doubt as to good results from this meeting. Very early next morning a man called to offer them a preaching place in another part of the city. Thus their faithfulness was rewarded, and they thanked God and took courage.

After re-establishing their young pastor over his charge, Mrs. Drennan returned the same day to Tsu in time for her regular work for that day. Her work at Tsu consisted of women's meetings; weekly meetings at home for those who would not attend church; Sabbath schools, morning and afternoon; morning and night preaching on Sabbath; Christian Endeavor Society, and Bible woman's class each day.

At this time (September, 1896), she writes: "Our church members are all doing what they can, an earnest, praying band, all so busy that when one is brought in it is difficult to tell through whose instrumentality, as all have given a helping hand. We are praying, hoping, and waiting for the outpouring of the Holy Spirit

upon this whole province. There have been three additions to the church recently, and there are now ten applicants."

If it could be said of our home churches that all are doing what they can, they, too, might confidently expect an outpouring of the Spirit.

One of the most interesting societies, barely mentioned heretofore, is the old woman's class, where none under fifty years old are admitted. They meet with Mrs. Drennan once each week for Bible study and prayer. Sometimes they turn it into an experience meeting, and those who are already Christians try to tell others of their joy, and to lead them to Christ. One very old woman, who is dependent upon her grandson for support, was forbidden by him to attend these meetings, but she longed to hear more of the good news and ventured again to meet with them. One after another gave her instruction and told her of a joy and hope to which she was a stranger. In a plaintive manner she said it seemed too great a blessing for her to presume to enjoy. "When her grandson's anger cooled, she said, she would come again." Her old, eager face can be seen in the picture of the old woman's class.

An old man, ninety years old, came to Mrs. Drennan one day and said, "I am growing old, most of my friends are gone, my time is short (he was measuring a very small part of the first finger to illustrate). I look beyond this short space, and it seems fearfully dark. I called on my priest but he could give me no light. I have come to ask what your religion tells you about what is to come after death." These instances of persons grown old in darkness, blindly seeking after light, afford opportunities outside of regular work for the devoted missionary to lift the veil and point to the One in whom we live and have our being. To Mrs. Drennan it is constant cause for rejoicing that there are so many open doors, and that the Lord has given her so much to do for him.

CHAPTER XXII.

A LITTLE GIRL, RESCUED.

In the fall of 1896, one day in her round of work Mrs. Drennan found a family consisting of a mother, two sons and three daughters, all very old and very poor people. The mother was over ninety years old, and the youngest member of the family was over fifty. One was a confirmed invalid. They all lived in a little hut six by nine feet, without a floor and with but little roof; an old matting furnished them seats by day and beds by night, and also covering for the sick one; winter was coming on, the rainy season had already begun; into this miserable comfortless home Mrs. Drennan came. All the wretchedness and misery of the gloomy picture her quick eye noted as it glanced around the hut and rested most pityingly upon the one bright spot there—a beautiful little girl, not six years old. The child, bright and winning, seemed strangely out of place in that mass of de-

crepit humanity that filled the hut. By skillful questioning our missionary learned that these people had given the child a home, not from any feeling of pity or benevolence toward the little wanderer, but with the monstrous design of selling her to a life of sin, and thus get gain for themselves. With the aid of the chief of police, Mrs. Drennan secured the child, whom she adopted. The old people were well satisfied that they had found so liberal a purchaser, whose bounty placed them in a more comfortable position perhaps than they had ever before experienced. By inquiry it was found that the child's father died when she was an infant, leaving nothing to support his wife and child, and the young mother, having no relations to help her, felt the burden too great and gave her baby to two old people who were childless and wished someone to inherit their property, keep up the family name, and care for them in old age. After two years they died. Unexpected heirs claimed the property and turned the child of three years out on the streets. There she existed, often hungry and poorly clad, until taken up by these people in the hut. The mother had gone to Tokio, but no one knew her fate. The

little maid did not know her name, and is called by her preserver Faith, because, she writes, "I have taken her in faith that God will help me guide her in the right path. She is remarkably bright, and will make a useful woman if trained properly."

In December, 1897, when she had been with Mrs. Drennan little more than one year, she was able to take part in the Christmas exercises, and with other little children sang distinctly many hymns in English. Her aptness to learn and her polite manners and correct speaking, so easily acquired, indicate to those about her that she is of no mean origin, and that the little waif is destined to become a great as well as a good woman under the tutelage of her adopted mother. Who knows but that God in his infinite wisdom and mercy may have preserved this child for the special work of saving other girls of her country, many of whom are exposed to the same danger from which she was rescued? Will not all who read these pages pause here and offer an earnest prayer to God for little Faith and for Mrs. Drennan that she may be spared to guide the little girl in the right path and fit her for whatever work God would have her do?

In the following recent letter from Mrs. Drennan the great need of rescue work is recognized, and it seems that she has already laid plans for this end. She says, "I told you that I wanted to add an industrial department to our school. I have tried it on a small scale. The excessive hard times make a school of this kind more desirable, as so many poor girls will be driven to lives of shame from absolute want of the means of support. I can do but little in that way, but I think a school could easily be made self-supporting after the first outlay for materials to work upon and machinery and perhaps an additional rent for a few rooms, all costing very little."

The latest news concerning the the child Faith was written in May, 1899, and will be read with interest :

"Faith is studying hard—English and Japanese; is counted exceptionally good in Japanese penmanship. I have some little chickens which she dearly loves to feed and tend, so is out there now. She sews remarkably well for a child of her age and can knit her own stockings, putting on the stitches, setting the heel and all, which I think right well for her. She sweeps the yard about my door every morning and

does many other helpful things. She was greatly delighted with Miss Fanny's letter, and would talk an endless lot of things if I would only suggest to her that I now have time to write a letter for her. I will take time for that before long. Tell Fanny, meanwhile, I will say she is an untiring chatterbox. My ears are often tired, but I am trying to guide this into useful channels, and even this may be a golden talent to her some day. The old people who had her have troubled me a good deal with their threats to take her away from me. I thought it only meant a demand for money; so I paid no attention to it. At last they sent me word that I must send her home by a certain day, or else I must pay them two hundred dollars. I sent them word that they could come and take her whenever they pleased, but they would be compelled to pay me all expense for keeping and clothing her, which would be nearly or over one hundred dollars. They must bring the money with them, and then they could take her. This was a new turn in affairs unlooked for; so I heard no more from them for some time. Last week they sent me word that they would no more ask me to send her back to them, they would let

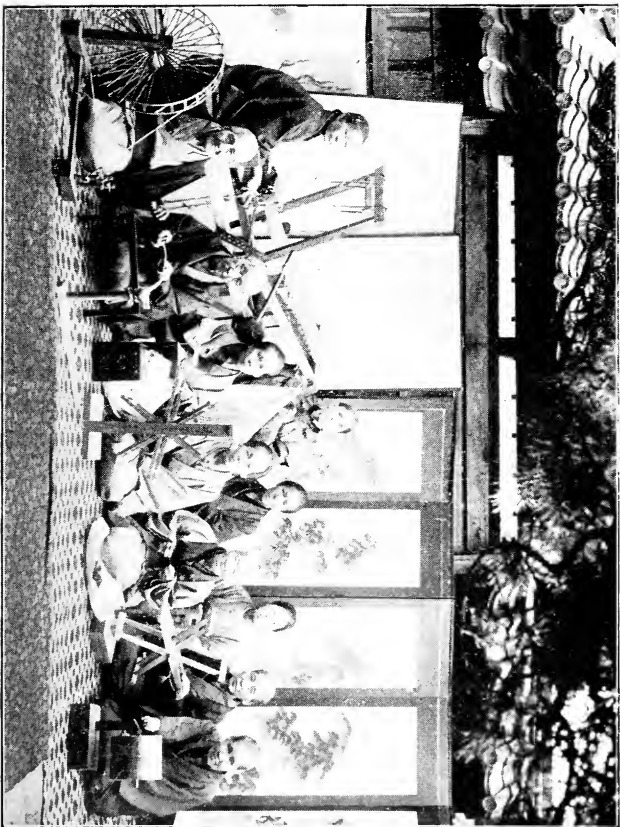
me keep her, but they asked me to send her out see them on the 20th of this month, as that is the anniversary of the death of her adopted father. I do not know whether they will try to keep her by stealth or not. She cries every time we speak of sending her out, and it will be difficult for them to keep her, I know. My faith is in God and I trust all in his hands."

CHAPTER XXIII.

THE WORK AS CARRIED ON AT PRESENT.

There are five Sunday schools in and near Tsu. These are taught by the women of the Bible Training School, but they are all superintended by Mrs. Drennan, who at Christmas time arranged suitable exercises for each school, and drilled the children, without giving up any regular work hour for the practice. These occasions she emphasized for the sake of the children, who, until she came to them, had never heard the story of the Christ child, had never had a Christmas, and also to impress Christianity upon the many grown people who would come to no other but children's meetings.

The Sunday school work met with constant opposition, not only from the priests, but from the public school teachers, who forbade their pupils to attend on penalty of dismissal from the government school. By



OLD WOMAN'S CLASS AT WORK.



this the attendance was so reduced that in 1897 the five schools averaged only 163 pupils. Mrs. Drennan's annual report of this year tells of four graduates from the girls' school, three of whom by an impressive ceremony were set apart to the work of Bible women.

The work at Shiroko and Ueno, towns four miles apart and ten miles from Tsu, is kept up partly by these women. They walk ten miles to Shiroko Friday, help that work until after morning Sunday school, then come on to Ueno, where they hold an afternoon Sunday school, after which they return to Tsu, where they attend evening service. There is a native preacher for these towns who also preaches at Kobe. Many other villages have been visited and tracts distributed in Ise as well as in Igo, where the Bible women with Mrs. Drennan have introduced house to house visiting and teaching. She says, "Our people are making an effort to become self-sustaining; they pay the incidental expenses, presbyterial and synodic dues and also something on pastor's salary. The church at Ueno, Igo, pays for the rent of a preaching place in a village near by; thus in a small way they are doing mission work.

“ In addition to the old woman’s meeting, we have monthly meetings at four places for women, besides two work meetings each month to make money for church work; all of this work must be guided as God gives strength and wisdom. During the year we have distributed twelve thousand tracts. I with my helper visited nearly every jinrickisha stand in Tsu. We talked with the men and gave them tracts written expressly for jinrickisha men. The two who went with us became deeply interested and have since been attentive Bible students. Mr. Banno gave magic lantern lectures to the jinrickisha men. We expect soon to begin special work with the policemen. I teach English one hour each afternoon and a Bible lesson for men every Wednesday evening.

“ Our annual woman’s meeting was held in Tsu in April. There were delegates from almost every place in this Ken. Our subject for discussion was ‘ Christ and his love for us, and how we may become more like him in our daily lives.’ One old woman 67 years old walked ten miles to attend this meeting. The earnest prayer and humble confessions of those present attest their sincere desire to do something for the Mas-

ter, not only as a duty, but as a privilege."

In addition to the evangelistic and educational work mentioned in this lengthy report, Mrs. Drennan prepared reports to be sent to the mission, the board, the council, and to presbytery, also to societies in the home land and to individuals helping to support girls or in any other way assisting the work.

To attempt to enumerate the many sides to this work is useless, and it seems impossible for one woman to accomplish so much.

The following from her report to the Board of Missions in 1895 tells something of its extent: "To sum up, I attend and superintend twelve weekly, five monthly, two semi-monthly, in all nineteen meetings each month, with the prospect shortly of opening work in two other towns, this in addition to Bible Training School, home duties, and, general oversight of all the woman's work."

CHAPTER XXIV.

HOW SUPPORTED—NEW WORK.

It is due to Rev. E. E. Morris and the church in Marshall, Mo., to state in this history that this congregation, with the consent of the Board of Missions, undertook the support of Mrs. Drennan after her return to Japan, with the understanding that all the money contributed by the Woman's Auxiliary and Junior Christian Endeavor Society should be sent through the Woman's Board, and that the contributions by the congregation, Senior Endeavor and Sunday school should be sent through the Assembly's Board. The pastor's idea was to increase the offering from his people by placing before them as a special object the support of one well-known and much beloved of them. While their offerings at first fell far below the amount desired, it has gradually increased, and shows to what extent a people may be educated

in the matter of giving. First year, \$465.28 ('95); second year, \$515.30 ('96); third year, \$592.10 ('97).

Mr. Morris states that they had never yet quite reached the mark of \$600, but hoped to do so the year 1898, the date of the letter from which these items have been taken.

Mrs. Drennan, seeing as those in the home land cannot see, the importance of continuing work once started in Japan, in order to keep the work and workers going, has been compelled to use most of the little store laid up for old age or for a time when she could not work. When an urgent need came she would send to America and draw from the deposit there until at last she wrote a friend: "It will soon be all gone; then when I am disabled you friends will have to take care of me."

In the annual report of 1898, she writes to the Woman's Board as follows: "Our work is enlarging. I must employ another preacher to fill a broad opening now stretching out before us on the railroad as we go to Ueno. We have no money in the treasury, but it must be done in His name and for his sake. Trusting in him I will do it, though I know not where one dollar of the money will come from. The boards

have so much restricted our amounts that I must go beyond allowance or restrict the work. This I cannot do; would rather be called home than contract my work. How can I be still and see these people going with rapid strides to eternity?"

In the year 1898 the Woman's Christian Temperance Union work was introduced and a society organized with twenty members. These meetings are held on Friday of each week in the school room.

Perhaps the most important new work started this year is the tent work. Mrs. Drennan had for some time greatly desired to try this in order to reach the multitude who could not be induced to come to church. It was at length made possible by gifts sent her from friends in the United States to be used for her personal comfort. She wrote back that she had all she needed, that a vacation was unnecessary, and that her heart was set on the tent meetings. In September this work was begun, with Mr. Banno preaching and distributing tracts to large audiences in Ueno. The experiment was altogether satisfactory. She writes, "My heart bounds at the thought of such work in this hard field. I may have trouble and opposition by Buddhist

priests; every aggressive movement calls for new evidences of ill will; our church is sometimes stoned, girls reviled, and stones and insulting words cast as any of us go out. When the police is notified this is stopped for awhile, but any enlargement of our work provokes new opposition; so we expect trouble when we open our tent here (Tsu). However, we will do it in the name of the Lord, and in his name try to teach the multitudes who we are sure will come through curiosity. May God, by his Holy Spirit, teach many who hear."

In trying to comprehend this wonderful woman, it is difficult to decide what phase of the work she regarded the most prominent. She seems first to have made a specialty of helping young men and women who would soon wield an influence over their countrymen; again her energies seem to be directed to the highest officials, and many prominent men through her efforts are brought to embrace Christianity. Then she is found diligently teaching old women, and her deepest sympathy seems given here. Again, the Bible women, the jinrickisha men, the little children all share alike, it would seem, in her great heart and mind.

Then when she is thought of as a busy housewife, the keeper of a boarding school, the adopted mother of two girls, and withal an evangelist with a circuit embracing many miles, wonder is almost lost in incredulity. The little garden spot near her door testifies to her unremittent care and shows that she still cherishes a love for the beautiful in nature. From her own vines the sweet wine is made for communion. She is so careful of her people that not one drop of fermented wine will she permit to be used at the Lord's Supper.

Her consecration does not exempt her from trying ordeals. Indeed, many great sorrows come to this devoted servant of the Lord. Very recently her only brother died; surely the dear Lord who wept with Martha and Mary sorrowed no less with this sister in her lonely grief when she received the sad news of the death of this loved one, the last of her family.

CHAPTER XXV.

INTERESTING LETTER—TRIP TO SHIMA.

A letter from her written to a friend soon after the news of this event evinces the fact that earnestness in Christian work does not weaken the ties of kinship, and that the missionary no less than others, feels the loss of relatives, and needs the sympathy of friends.

“TSU ISE, JAPAN.

“My Dear Friend:—To-night in looking over a package of unanswered letters I am surprised to find one from you. Frequent changes caused by my trips to Ueno and other points prevent my answering letters as I should do.

“Last year was a hard, hard year with me, but God has been very good to me, and I think I will not have so many difficulties again. I am assured the way will be opened to me to do all that God wants me to do here. My only anxiety is to

know and try to do it in his way. Pray that I may have God-given wisdom to guide me in the way I shall try to work, as well as in the work I should do. I feel so unworthy to be allowed to work here for him, and then, too, to know that I do so little and that little so poorly. So much time wasted, so many opportunities unimproved! Not long until I will have to stand before our Master to render an account, and I fear with only empty hands. The only consoling thought in it is that he is not only my Master, but my Father, Friend. Oh, such a friend!

“So sad have I been made recently by the death of my dear brother! It was a great shock to me. Only a little while ago he wrote me a long letter and seemed well and in good spirits. The next news was a notice of his death. He was anxious for me to come home, to see me comfortably situated once more. He never felt it possible that I could be comfortable here. It was hard to feel that I should not see him again and that I now have no brother. One tie less! Oh! such a strong tie broken!

“In October I felt so weary and worn, having been at work all vacation, that I decided to make a little trip out into the

mountains of Shima in the country south of us, where no Christian work has been done. Mrs. Lyon was at home from her vacation and I could leave the school and all in her hands. We went about twenty-five miles on the cars, and then took jinrikishas and went over rough mountain roads, in many places so steep that I had to walk. It was beautiful scenery and fresh air. Monkeys were playing in the trees over our heads, and wild bears and wolves were seen in the valleys. About noon we stopped at a little house by the way and drank tea and ate a dinner of rice and vegetables a-la-Japanese. After a rest we started again on our way. 'We' means O Yone San, myself, and our guide, who is a merchant and a member of our church. He makes regular monthly trips in this part of the country to sell his goods. By night we reached a little town. To say I was a curiosity to that people gives you an inadequate idea. They had never seen a foreigner, and a foreign woman was a wonder of wonders. In five minutes our hotel was surrounded by a curious rabble of men, women, and children of all ages. I was upstairs, but they crowded as near as possible and peeped through the cracks. I

was so tired and hungry that I ate with a relish 'what was set before me,' and by the time it was dark I gladly laid me down on my little pallet and was soon soundly sleeping on my pillow of buckwheat husks. Meanwhile my passport had been sent to the police station showing that I was a missionary. Curiosity was greater then than ever. A company of the town officials came to our hotel to see if I would talk to them about our religion. Our guide told them that I was very tired and that he did not like to call me. But he gave them some tracts and talked to them for an hour or more. They went away and told what they had heard. Our guide went to bed feeling that he had done what he could. About 10 o'clock another deputation came. They called him out of bed and begged him to awaken me. But he persisted in telling them that I was not well and too tired to be disturbed. There were over thirty men, the best of the town present. He talked with them till near midnight, gave them some tracts and some copies of John's Gospel. The next morning when we were ready to go on our journey, vast numbers filled the streets and stood about the door. I gave tracts to all and apologized for being

so stupid the night before as not to know they were in the house. This satisfied them, as they had heard the wonder speak. Many followed us to the outer limit of the town.

“ I bowed to the right and left as I passed along, as politely as circumstances would permit. One poor old woman came running along across a small lot, stumbling over rocks and sheaves of rice that had just been pulled and laid out to dry, until she came near falling several times, so great was her haste and anxiety. Just after her last stumble there was a sudden turn in the road that brought me right close up to her before she was aware of it. Her startled look as she stumbled back as rapidly as she had before come forward was indeed amusing. I stopped and bowed to her most politely, and smiled as graciously as I could, then said good-by and started on. She seemed full of surprise and delight to think I had so kindly noticed her when so many were there. She followed close along after me, down to the wharf, and was almost by my side when I stepped into the little boat. I bowed a kind good-by again and again to all on the land as we started out from the wharf. When out a few yards we passed the school near by, with all the

pupils drawn up in line along the shore to bid us a respectful adieu. A little further on I took out my handkerchief to wave them my farewell, O Yone San joining with me. As we waved we bowed our heads to them and to the school. They all threw up their hands and shouted their good-by most cordially. O Yone San said the old woman threw up both hands as high as she could and shouted loudly, as though she were trying to do some great honor to some one. They had never before seen a foreign style of parting and salutation, and it was pleasing to them.

“As we passed out into the open sea we were near where the pearl divers were gathering oysters from the bottom of the sea. I was anxious to see them at their work, so we passed out some miles further and joined ourselves to a party of ten women-divers, who were just starting to their work, five or even ten women in a boat, managing it as skillfully as men. Each woman had as her diving outfit a washtub, a knife, and a pair of goggles for her eyes. When out where they wished to work, they anchored their small boat, took off their clothing, except a short skirt and about one yard of white cotton cloth, which when

fastened about their waists reached to their knees. The ropes to their tubs were fastened to their waists, the knife was stuck into the waistband that held the cloth about the waist. Then they washed their goggles in the seawater, fastened them on, and put their tubs out in the water, and were ready for their descent into the deep. Some of them climbed down the side of the boat, others leaped out fearlessly. After swimming a short distance they stopped and seemed to stand straight up in the water, then, head over heels, plunged head foremost down to the bottom. Walking along the bottom, they gathered their scanty dress skirt or apron full of oysters, returning to the surface every two or three minutes to put their shells into their tubs, which they pulled to them by the attached rope. Again and again they repeated this, then out to their boats and off to the shore, where in a shelterd nook they had left their food, clothing and children. There they hurriedly built a brush fire, making a bright blaze, around which they gathered and warmed themselves, and proceeded to examine their tubs. I bought twenty sen worth—equal to your ten cents—of their oysters, and a few pretty scalloped shells, with the mol-

lusks in them. I took them to our stopping place for the night and had them cooked for my supper, just for the novelty of eating pearl oysters that I had seen taken from the deep sea. We looked carefully to see if perchance I had purchased a pearl also, but no such good luck had happened. The scallop opens its shell like a great hinged door, and you can see the beautiful red mollusk oyster, but as soon as you touch it with your breath even, it suddenly closes, and woe to the luckless finger that was in its reach! These shells are shaped like a boat on the bottom, or a deep shell. The top, though flat, is corrugated. When it swims it sets this to open in the water and swims by moving it back and forward, using it like a sail on a boat.

“By night we reached the town where we were to stop. It was situated on a high promontory jutting out into the sea, on the great wide sea whose furtherest side washes the shore of my own loved land. I fancied the air was almost fragrant with loving messages.

“Our hotel was set high upon a rock out of reach of tidal waves. Soon after we had deposited our baggage and settled ourselves comfortably around the brazier of

of warm coals, a caller was announced. Then call succeeded call until late bedtime. All our talk was of Christianity, of which they had never heard before. We expected to go further around the coast next day and out to some islands, but it rained and a storm threatened. As soon as it was made known that we would remain the officers of the town sent to inquire if I would talk to them. In our hotel was a hall for the town meetings. There they assembled until it was full, over fifty of the best men of the town being present. God helped me, and I told them of the great God and the religion we teach. For two hours they listened with breathless attention and still wanted to hear more. I gave out every tract, copy of the gospels, Sunday school card, and paper that I had. I even gave O Yone San's Bible to the hotel keeper, who had already read the copy of John's Gospel given him on the evening before. He had so many questions to ask and seemed so eager to hear, as indeed all did. The next morning we left for home, having been out only five nights. But on account of the meeting at Ueno I was compelled to return.

"I have described to you our reception

at two places. Others were similar. One place where they heard of our coming, the roadside was lined with people for nearly a mile. Such eagerness to hear the gospel I have not seen before. They begged me to come again or send a preacher. They will furnish a preaching place free of cost. I will send our pastor next week.

“I had a hard trip home but it did me good. Change of scene and air, with outdoor exercise, were all good for me. May God bless you with health and happiness.

“ Lovingly,

“A. M. DRENNAN.

“ March 1, 1899.”

CHAPTER XXVI.

JAPANESE CHRISTIANS AT WORK.

In May, 1899, Mrs. Drennan writes in an interesting way of her life. No other language can give as true an idea of her wonderful ability to utilize and combine all the forces attainable, and to make everything subservient to her work, one characteristic of which is to teach the people to help themselves, each one doing his part. In this instance, as in many others, she furnishes them an example by doing the humblest services herself. Many who claim to be Christ's followers in this land might learn a lesson from the following story of one night's work by the members of a little church in Japan.

"To-night while I write to you, my house is filled with our people at work, men, women, and children, all busy. Some groups are cutting up old fish nets into threads for weaving into a pretty cloth for

cloaks, or even winter dresses. I will put a thread of the net they are working on to-night into this letter. This is of linen. The last piece we made was of nets made of silk threads, so very fine and nice. We made the warp all of black and the fillings also, except the alternate thread of silk fish net which was a beautiful seal brown. These nets are made to catch a particular kind of fish that is found in our streams. It is a very fine fish, small, almost destitute of bones. The catching of these is a favorite pastime with old gentlemen who have given all business into the hands of their sons, while they live at ease so far as necessary work or business is concerned. You would enjoy seeing the groups thickly set all over the room; some cutting up the nets, some tying the threads together, some winding it on little reels, while other groups are making new fish nets for sale. This is the work for to-night. Men, preachers, lawyers, railroad men, and other officers in the government work of the city, are busy making fish nets. Sometimes we make paper into thread, sometimes sewing, knitting, etc., all to make a few pennies to help in our own work, and also to promote sociability among our members. I write

little by little until a mother came in with her three-months'-old baby. This fell to my hands, while the mother joined the workers. I usually work, but if I do not get this off to-night or early to-morrow it will not go in the next mail, so I will pay my penny and do my own work to-night.

"Baby, tiny, tiny little thing, now sleeps in my lap while I write these lines. All this taken together makes it doubtful whether you get a very readable letter this time, as of course there is much talk as well as work going on. In this talk I like to take part, so I must put in a word now and then."

The following letters from two members of the old woman's class relative to their last annual woman's meeting, and addressed to their sisters in America, will be read with interest. The writers of these letters are aged respectively 56 and 82.

TSU ISE, JAPAN.

Dear Sisters in Christ:—I am vey glad to know that you are well and at the fountain of blessing.

Every year about this time we have our woman's annual meeting. This year's meeting was the best we have had. Every-

body was earnest, and their earnest prayers and talks impressed us deeply. I am a very weak Christian, but I received His great blessing. To the depth of my heart I was greatly moved, and my powerless soul and body are overflowing with joy. This is all by the blessing of God, and the deep love of Mrs. Drennan. Also we owe a debt of gratitude to our sisters in America who have prayed earnestly for us. Our thanks to you, for your kindness to us, reach to mountain's height. Our thanks cannot be expressed with pen and paper. Forgetful of my unworthiness, I write with my unskillful pen to thank you.

Your sister in Christ,

MRS. S. FANIDA.

TSU ISE, JAPAN.

Dear Sisters in Christ:—I am very glad to tell you about our woman's annual meeting. It was held on the 15th, 16th and 17th of this month. The subject of this meeting was Gal. xxii. 23. On the first day I was appointed to lead the meeting, I talked a little about love and joy. I also read Col. i. 4-24. After that several members of the old woman's society prayed and talked. We were filled with His Spirit,

and it was an interesting and beautiful meeting. That night we had meeting. On the 16th the Bible women and the pupils of the Bible Training School read essays and passages of Scripture on this subject, and it was very interesting. Miss Yone Hara led the meeting, and she quoted the several important passages in the Bible on the subject and talked. I was impressed by it. After that several prayers and talks, and our hearts were filled with his blessings, and I could not help weeping for joy. Few years past we had no such meeting. We owe this grand meeting to our dear sisters in America. You have united your hearts and prayed for us during our three days' meeting, and we deeply thank you for it. Also God has seen the earnestness of Mrs. Drennan, and gave us this good meeting. For this we are thankful. After the three days' meeting was over, I returned home, but my heart was so full of his blessing that I even forgot to rest my weary body. I am so frail as the dissolving dewdrops, but God in his mercy has called me to be his servant. When I think of it I am so grateful that I want to do something which is pleasing to him. This time we had a very unusual holy

meeting. We are all rejoicing and thanking God for it. I write this letter to thank you for your kindness. I hope our work will prosper this year. Your sister in Christ,

MRS. K. NAKAMURA.

Although so closely identified with the Japanese, Mrs. Drennan is intensely loyal to her own people and native land. During the war with Spain her sympathies were strong for "our own dear boys," as she affectionately speaks of our soldiers, and in February, 1899, she wrote: "If I were younger I would go and help take care of the sick and wounded." To some of these she sent letters that no doubt carried cheer and comfort to all who read them.

This little volume must end here, with the understanding that there is more to follow. If in the succeeding years Mrs. Drennan's work increases in extent and interest as it has in the last decade, the story of those years will probably cover many additional pages.

An unwelcome thought here intrudes, suggesting that a woman sixty-nine years of age cannot have a great while in which

to do active work. But whatever the future may hold in trust for Mrs. Drennan, be it working or waiting, her past experience gives assurance that under all circumstances she will realize the presence of Him who, in answer to her petitions, filled her hands with the work she loved. And when the tale of years is complete, and she joyfully bears the precious sheaves so cheerfully gleaned to lay at His feet, a glorious reward will be hers. The approval of her Master in the well-earned words of welcome: "Well done, good and faithful servant, enter thou into the joys of thy Lord."







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